

# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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## THE ADVENT HERALD

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### On the Death of an Only Sister.

BRO. HIMES:—Will you be kind enough to put these lines in your paper?—they are on the death of a young lady who died suddenly. I will write them as I should like to have them put in.

Sister, thou art gone; the sight of thy sorrow is o'er;  
We see thee in anguish no more.  
Thy wearisome body—inanimate clay—  
Is sleeping in silence, and mouldering away.  
Thy songs are not vocal in this vale of tears—  
She sings where the Saviour in glory appears;  
Unites with the voices of infancy there,  
The objects of love and affection while here.  
Her spirit is clothed in the robes of the just,  
And dwells where the weary are ever at rest.  
Her partner in life, and parents and brothers,  
Have witnessed the strength of her love for the truth.  
Her last look of friendship in that short sickness,  
On memory's fair tablet will ever remain.  
But now she is gone to the mansions above,  
And sings near the fountain of light and of life.  
O, then may her friends to the Saviour repair,  
And find consolations abundantly there;  
His mercies are rich, and his promise is sure,  
His blessings unbounded—forever endure.  
The day-star is dawning—the morning is near—  
And soon we shall all in his presence appear.  
Leicester, Dec. 21st, 1847.

A FRIEND

### The Condition of Ireland.

"Blood flows in Ireland. Victim after victim falls beneath the Celtic custom of Thuggee, which really seems at present to select for its sacrifices the best men in the land. So atrocious is the record of these daily crimes, as to suggest a belief that there must be exaggeration in the statements; but we are assured, on the most trustworthy information, that the accounts are softened rather than exaggerated—that circumstances of ruffianism are suppressed or passed over in silence, and that many a dead body is thrown into a bog without even a mention of the murder.

"The Irish Thuggee transcends the Indian, inasmuch as it is unaccompanied by a robbery to enrich the assassin. Neither is it revenge; for in many recent instances the victim was an acknowledged benefactor. It is but the vent for a wanton delight in blood. But there is a sort of uniformity in the overt acts, which indicates some organized system; by analogy it is guessed to be a sort of White-boy conspiracy; but what the exact nature of the machinery is, remains a mystery. Some remarkable facts, however, are patent to the view, and it is impossible not to put them together.

"On Sunday last there was a great meeting at Cashel, to agitate the question of tenant-right; Mr. John O'Connell, would be leader of the party opposed to open 'physical force' repealers, was a prominent spokesman; but the most notable was a Roman Catholic clergyman, whose station in his church is such as to constitute him a type and example of his class.

"At this Cashel meeting, Archdeacon

Laffan panegyricized 'the Tipperary men,' and vituperated 'the Saxon;' and among his vituperative remarks was this one—'If in the victualling department John Bull suffered one fifth of the privations to which the Tipperary men were subject, if he had courage enough he would stand upon one side and shoot the first man he would meet with a decent coat on his back. But the Saxon has not the courage to do anything like a man.' We do not know whether these words would warrant a civil prosecution, because they may not be a direct incitement to a specific criminal act; but we should think that in any other province of the Romish church, they would subject the utterer to ecclesiastical discipline.

"They appear to be, at the best, the manifestation of a genuine opinion that the Irish custom of standing on one side and shooting 'the first man' whose overt act is having 'a decent coat on his back,' is praise-worthy, manly, and in favorable contrast with the habits of Englishmen. Monstrous and preposterous as such an opinion may be, we have no right to assume that it is affected on the part of Archdeacon Laffan—that it is any other than the opinion naturally arising from his education, and the common sentiment of the community among which he lives. Noting the constant practice of assassination, and the notorious practice of denunciation from the altar, we have no right to assume that the gentleman who bears the title of 'Venerable Archdeacon,' is singular in his opinion.

"To apply the general opinions expressed by the Celtic priest, the case of Major Mahon will illustrate its practical working. Major Mahon was one of those few landlords in Ireland who possessed both the will and the means to fulfil advice frequently thrown out in England, that his class should strive to raise the character of agriculture on their estates, and thus elevate the condition of their resident tenants; at the same time providing for those who might be removed in the process. Major Mahon did this; he removed many tenants, but he set apart a large sum yearly—£3,500, we believe—to aid them in emigrating. He had this autumn given notice of ejectment to a considerable number of tenants; the notice being delivered pro forma as a step necessary to ulterior proceedings; but it was accompanied by an intimation that the tenants should be undisturbed throughout the winter, and that in the spring they should be aided to emigrate. This was quite satisfactory to the tenants.

"Major Mahon addressed them personally, from his carriage, explaining his views; and they expressed their satisfaction, with Irish enthusiasm. On that spot he was murdered. For, however warm the gratitude of an Irish peasant may be, he owes another allegiance. In a chapel of the district this beneficent landlord was denounced as an 'exterminator,' with many harsh expressions; and the priest wound up his denunciation in

these words—'He is worse than Cromwell; and yet he lives!' Coming out of that chapel, that Sunday, one of the congregation said to another—'If he lives a month after this, he is immortal!' He was shot on the Monday.

"As Archdeacon Laffan's opinion is not singular, so neither is Major Mahon's case. Our columns teem with stories of bloodshed. In one case a little girl played the part of jackall to the murderers; this complicity of children is an old trait of murder in Ireland, and it shows how a training to Thuggee is a part of education.

"Why should the priests regard conduct like Major Mahon's as wicked? Marvellous as such a distorted perception may seem, there does happen to be one reason; emigration removes the paymasters of the priests; in that respect Major Mahon was spending £3500 a year in reducing the numbers of the Romish flocks on his estate.

"Do not let us be misunderstood; we do not mean to insinuate that the priests incite the murder of landlords to keep down emigration. What the facts before us seem to show is, that murder is regarded as a meritorious act, that opinion not being exclusively held by priests, but being general; that benevolent landlords, if they are improving landlords, are obnoxious to dislike; that they are denounced from the altar; that murder follows; that whole congregations, including children, are accessories before the fact."

We give a more extended extract from the speech of Archdeacon Laffan, in proof of what we have said concerning the moral disorganization of the Irish people. If such sentiments are avowed by a dignitary of the church, it is easy to imagine how they must be cherished and acted on by the laity:—

"He looked around him, and he saw an assemblage of his brother Tipperary men—the good and the noble-hearted, though perhaps excitable Tipperary men—(Cheers)—who were called by the Englishmen, murderers—(Groans.) The Saxon scoundrel, with his bellyfull of Irish meat, could very well afford to call his poor, honest, starving fellow-countrymen, savages and assassins; but if in the victualling department John Bull suffered one-fifth of the privations to which the Tipperary men were subject, if he had courage enough, he would stand upon one side and shoot the first man he would meet with a decent coat upon his back—(Cheers.) But the Saxon had not courage to do any thing like a man—he grows like a hungry tiger. Look to that fertile valley teeming with luxuriance and beauty beneath our eyes—taking in the richness of the district to the Devil's Bit, and from Barnane to the princely Shannon—inhabited by as fine a race of men, and by as lovely and virtuous a race of women, as any to be found in the world; with all this richness, all this

beauty, and all this goodness, what was it that made Tipperary so often a scene of blood?

"The cause was evident to all men's eyes; landlordism was the demon that blasted what was meant for happiness—landlordism which, without mercy, would level the hovels of the poor man—which had sent the bone and sinew of the land to fertilize and enrich the forests and prairies of America—which had sent the poor man to starve in work-houses, or to die by the road-side beneath the canopy of heaven, and under the rain which God had sent to fertilize the earth. Did he stand up in defence of the murderer? God forbid! He had ever preached, as far as his humble intellect could direct, and with all the sincerity and energy with which his soul was animated, that the blood of man cried to heaven for vengeance, and that sooner or later the murderer would come to his own destruction.

\* \* \* He was an advocate for peace. They were assembled to-day to call upon the British Parliament, and say to them, 'Come, if your Saxon hearts be insensible to the miseries of the poor of Ireland, do not be insensible to the lives of the landlords. Stand up in the House of Commons, and do justice between the landlord and the tenant. Every acre of land in Ireland was set beyond its value—the screw was put upon it. \* \*

"Once before he had implored the illustrious father of the gentleman whom they had all heard with such delight on the same subject; he had said to him, 'Do, for God's sake, exert your power in the House to have a law made to protect the landlord from the vengeance of the tenant. If you do not, there is no knowing where oppression may stop on the one side, and madness on the other—there is no calculating to what extremes they may be driven; though good in heart, their exasperated feelings will overcome their goodness.' The Liberator tried to do so; but he was cried down by the beastly howlings of a set of fellows in the Saxon House of Commons, dressed like gentlemen, but really ragamuffins in character."

The Irish papers supply some remarkable illustrations of the mode in which landlords are accused of "extermination." One case is that of Mr. Ussher, who has been at two periods denounced from the altar, and whose case is narrated in detail by the Dublin "Evening Mail":—

"Mr. Ussher inherited from his father the estate of Ballysaggart, near Lismore. At the period of Mr. Ussher's obtaining possession of it, he found it a vast tract, principally mountain land, with a frontage to the Blackwater, along the banks of which a few acres of good land lay; the whole of the remainder, to the amount of nearly eight thousand acres, consisted of heath and gorse, or furze, all reclaimable, but at that period in a state of nature, or nearly so. Thirty years ago, Mr. Ussher undertook the Herculean task of rendering



this barren moor a 'fertile district, of enclosing a park, and establishing his own residence upon it. A princely demesne has been created—planting to the extent of over a thousand acres been executed—and one of the most beautiful residences in Ireland formed. A sum little if at all short of £60,000 sterling was expended in wages during that period, and from eighty to one hundred men daily employed, and punctually paid; and thus, for upward of thirty years, from five to six hundred persons have been entirely supported by this gentleman, described now as 'a plague and curse' to his district. Mr. Ussher's efforts were not, however, confined to forming his own residence. He undertook the reclamation of the remainder of the mountain land; and for that purpose, about the year 1833, he let off on lease to a considerable number of persons portions of the land, varying in extent from thirty to eighty acres.

"The terms of the lease, in every case, were these—for the first seven years of occupancy, a peppercorn rent; for the second seven years, five shillings per acre; and for the remainder of the term of twenty-one years (the duration of the lease) a rent of shillings and 6d. per acre. In many cases he constructed the houses on those farms; in all cases he gave efficient aid in their construction. He granted them also a right of turbary to the extent of what they required for their own use; but, because turbary is an article quickly exhaustible, he prohibited the cutting of turf for sale to strangers; he secured also for the tenants a supply of limestone, free of charge—the only thing needful, along with their own industry, to secure the complete reclamation of the soil, as the land was all highly improvable. Things went on satisfactorily enough for the first, and part of the second term; but, during the last two or three years of the second period, which expired last year, an organized system was got up to resist the increased rent of the last period.

"The tenants, in many instances, ceased to attend to their farms, which were now in a flourishing condition, and commenced a system of selling the turf on the moorland adjoining, to which they had no claim whatever; thus, not only robbing Mr. Ussher of his property, but absolutely rendering it impossible to carry further the reclamation of the estate, as where the surface was pared off to the gravel, no possibility existed of reclaiming the soil left. Mr. Ussher was absent for the purpose of educating his family, for a few years; and on his return he found the organization spoken of, complete, and a system of wholesale robbery and spoliation of his estate going on. It need be hardly mentioned that he resisted it, and put a stop to this plunder, and also intimated his intention of enforcing his rights to the rent reserved in his leases; offering, at the same time, however, to accept a surrender from all or any of the tenantry who wished to give up their farms. The storm now broke forth; threatening letters were sent—denunciations from the altar poured out—and finally they proved, as is usual, only the precursors to a desperate attempt to murder the unfortunate gentleman. At noon-day, almost in the sight of the town of Lismore, a villain, hired by the tenantry of the estate, made the attempt to shoot this gentleman.

"This 'plague and curse,' as Mr. Ussher was designated by the reverend Father Fogarty, providentially escaped the blow, and two of the persons engaged in the attempt, were tried and found guilty at the last Waterford Summer Assizes; and but for the intercession of Mr. Ussher, would have been hanged. Six more of the party are in gaol, awaiting their

trial for being engaged in the same attempt. 'There is not, in fact, a particle of doubt but that the whole of the people around him, tenants and laborers, with the exception of some six or seven persons, were fully aware of, if not deeply implicated in, this conspiracy; and, although the bulk of them had eaten of his bread, and lived in comfort on the means provided for them through his humane and truly patriotic efforts, they saw him depart on the morning of the day the attempt was made on his life, believing they would behold him a corpse before night; yet no warning voice was raised—no hint given, to turn the doomed man from his fate.'

Another case is that of Mr. Ormsby Gore; whose proceedings were denounced in a local paper, by "An Observer," under the head of "Irish Extermination in Leitrim," with many violent comments on the landlord's cruelty. One of Mr. Gore's agents, Mr. William Lawder, gives an explanation of the circumstances of the ejectment at Leganommer:—

"He states," says Mr. Lawder, speaking of the Observer, "that the tenants on the lands only owed three half years' rent to September, 1847; which is untrue, as they owed several years' rent. He farther states that of those three half years they offered a year's rent, which I refused to accept from any persons holding less than twenty acres of land. This is also untrue, as not one of them offered me a shilling; and although I cautioned them on the 18th of August, and frequently afterward, that if they did not pay a year's rent they would be ejected, they never showed the least desire to pay anything.

"At length I was obliged by their reckless conduct to have the writ of *habere* executed; which was not done until the last moment, to afford them every opportunity of avoiding eviction. Your correspondent farther states, persons in fever, and an aged man, were dragged from their sick beds; which is also untrue, as I did not turn out a single sick person, and the only aged man I saw, walked quietly out of the house, and did not render it necessary for the sheriff to have him 'dragged out.'

Mr. Gore has notified his intention to enable those unable to hold farms, to migrate to America in the spring, and to provide them with habitations during the winter.

A tenant of Mr. Gore's, named Walker, who is also his agent in Westmeath, has likewise written a letter in confirmation of Mr. Gore's liberality and kindness:—

"During thirty years," he says, "no tenant has been removed on any account from that property by him; nor has he ever given, in the selection of tenants, any preference on account of the religion or political feelings of the applicant. I have frequently had occasion to apply to Mr. Gore for subscriptions and assistance toward improvements in the neighborhood, public and private, and also in absence of the agent (non-resident) to recommend tenants for indulgence and grants, owing to various causes; and in no instance has his purse ever been closed against me."

Mr. Walker farther states, that having lately recommended a liberal allowance on last year's rent, Mr. Gore's reply was: "You know the several cases of my tenants' circumstances better than I can; grant them such allowance as you may think proper and just, and I shall be satisfied." "I am now," continues Mr. Walker, "in the receipt of the rents; the tenants are paying well; they are contented and happy with the abatements I have given; and no party leaves me without giving a blessing to their landlord."

One of the sufferers, Rev. John Wolse-

ley, incumbent of St. Michael's, Portarlington, in King's County, sends a letter to the "Times," complaining of his hard position:—

"For nearly twenty years I have been a minister of the Established Church, and during that time I have had nothing whatever to do with tithes, for my benefice is a chapelry of £90 a-year, and is paid partly out of land set apart for the purpose, and partly by the Ecclesiastical Commissioners of Ireland from a fund bequeathed to small livings by Primate Boulter." He has, he says, devoted much attention to the employment of the poor; has never shown favor or partiality to any one sect; has lived simply, and attended to his duties; has never brought an ejectment, or taken any other law proceedings against a tenant. "What, then, was my surprise and horror to find an assassin lying in wait for me three successive days; and—for this is still more horrifying—that most of the people of the neighborhood where I live have been so far from expressing joy at the escape I have had, that they show evident disappointment at my not being shot!"

"A Southern Landlord" writes to the "Times," complaining of the priestly denunciations from the altar, now, apparently, becoming systematic in Ireland:—

"Of the countless instances which have occurred, I shall only remind you of two; your paper would not contain the number of cases which I could adduce.

"The one was the case of a very poor man in the county Tipperary, named, I think, Callaghan. The priest was the Rev. Mr. T—. The following is the evidence of the reverend functionary, as given at the trials:—

"Did you denounce the murdered man from the altar?"

"I did."

"When did you denounce him?"

"On Sunday, at mass."

"When was he murdered?"

"At five o'clock the same evening."

"The other is the case of the late Major Mahon.—He was denounced by a priest on Sunday; and on the following Monday, while returning from his charitable office in Roscommon, he was shot dead in his carriage."

"The rapid increase of murderous crime in Tipperary, Limerick, King's and Queen's County, and Roscommon, and its extension to Fermanagh, have produced a panic among the gentry, which is to be deplored, though it can hardly be wondered at.

"On Lord de Freyne's estate at French Park, an armed party of 'Molly Maguires' molested a superintendent of drainage works and a herd; swearing them, the former to leave the country, and the latter to give up his charge of cattle. Headed, however, by Mr. Fitzstephen French, the tenantry turned out and established, in conjunction with the police, an armed surveillance; and this demonstration, it is supposed, will insure the peacefulness of the district for the remainder of the year.

"Mr. Hassard, treasurer to the grand jury for the County of Fermanagh, was returning from Enniskillen on Saturday evening, to his house in the neighborhood of that town; just as he entered his own avenue, a gun was fired at him by a man concealed in a young plantation. The contents of the gun—shot, slugs, and nails—lodged in Mr. Hassard's thigh; he died of his wounds early on Monday morning."

"One consequence of the recent assassination at Strokestown," says a writer in Dublin, "is, that rents and rate have literally ceased to be collected. Prior to that dreadful crime, the small farmers were giving something, here and there

paying, or making fair promises; but now repudiation is the order of the day."

The frightfully disorganized condition of at least some parts of the country is vividly delineated in the following extract from a published letter:—

"You may judge pretty well by the newspapers what the state of this country is; but there are dozens of murders and outrages committed on common people, of which you never see any account in the English papers. Men hunt and shoot with a brace of pistols in their pockets, and there is scarcely a landholder who dares to show out after dusk, even in his own grounds. I will give you an instance of their daring. As the son of Major Mahon was going to his father's funeral, a man came openly to his carriage window, and handed him a notice, saying that if he did not alter his conduct to the people, he would be murdered in the same manner as his father had been; but he very wisely has taken the hint, and has left the country altogether. His farmhouse and cottage are all destroyed, and the whole of his property is to be left untitled and allowed to run to waste. The fact is, the people will not pay their rents, till the ground, or give up possession of their houses or farms. You will not wonder that the people are armed, when I tell you that a capital musket can be purchased at any ironmonger's shop for 18s."

London Spectator.

### The Eloquence of Whitefield.

The last number of the "North British Review" contains an eloquent sketch of the leading evangelical characters who rose in the English church about the time of the revival in the days of Wesley and Whitefield. The portraits are given in outline, with great force and beauty. The wonderful eloquence of Whitefield is thus described:—

Whitefield was the prince of English preachers. Many have surpassed him as sermon-makers, but none have approached him as a pulpit orator. Many have outshone him in the clearness of their logic, the grandeur of their conceptions, and the sparkling beauty of single sentences; but in the power of daring the gospel direct into the conscience he eclipsed them all. With a full and beaming countenance, and the frank and easy port which the English people love—for it is the symbol of honest purpose and friendly assurance—he combined a voice of rich compass, which could equally thrill over Moorfields in musical thunder, or whisper its terrible secret in every private ear; and to this gainly aspect and tuneful voice he added a most expressive and eloquent action. Improved by conscientious practice, and instinct with his earnest nature, this elocution was the acted sermon, and by its pantomimic portrait, enabled the eye to anticipate each rapid utterance, and helped the memory to treasure up the palpable ideas. None ever used so boldly, nor with more success, the highest styles of impersonation. His "Hark! hark!" could conjure up Gethsemane with its fluttering moon, and awake the cry of horror-stricken Innocence; and an apostrophe to Peter on the Holy Mount, would light up another Tabor, and drown it in glory from the opening heaven. His thoughts were possessions, and his feelings were transformations; and if he spake because he felt, his hearers understood because they saw. They were not only enthusiastic amateurs, like Garrick, who ran to weep and tremble at his burst of passion, but even the Walpole school were surprised into momentary sympathy and reluctant wonder. Lord Chesterfield was listening in Lady Huntingdon's pew when Whitefield was comparing the benighted sinner to a blind beggar on a dangerous road. His little dog gets away from him when skirting the edge of



a precipice, and he is left to explore the path with his iron-shod staff. On the very verge of the cliff this blind guide slips through his fingers, and skims away down the abyss. All unconscious, its owner stoops down to regain it, and stumbling forward—"Good God! he is gone!" shouted Chesterfield, who had been watching with breathless alarm the blind man's movements, and who jumped from his seat to save the catastrophe. But the glory of Whitefield's preaching was its heart-kindled and heart-melting gospel. But for this all his bold strokes and brilliant surprises might have been no better than the rhetorical triumphs of Kirwan, and other pulpit dramatists. He was an orator, but he only sought to be an evangelist. Like a volcano where gold and gems may be darted forth as well as common things, but where gold and molten granite flow all alike in fiery fusion, bright thoughts and splendid images might be projected from his flaming pulpit, but all were merged in the stream which bore along the gospel and himself in blended fervor. Indeed, so simple was his nature, that glory to God and good will to many having filled it, there was room for little more. Having no church to found, no family to enrich, and no memory to immortalize, he was the ambassador of God; and inspired with its genial piteous spirit—so full of heaven reconciled and humanity restored—he soon himself became a living gospel. Radiant with its tenderness, by a sort of spiritual induction a vast audience would speedily be brought into a frame of mind—the transference of his own; and the white furores on their sooty faces told that Kingswood colliers were weeping, or the quivering of an ostrich plume bespoke its elegant wearer's deep emotion. And coming to his work direct from communion with his Master, and in all the strength of accepted prayer, there was an elevation in his mien which often paralyzed hostility, and a self-possession which only made him, amid uproar and fury, the more sublime. With an electric bolt he would bring the jester in his fool's cap from his perch on the tree, or galvanize the brickbat from the skulking miscreant's grasp, or sweep down in crouching submission and shame-faced silence the whole of Bartholomew Fair; whilst a revealing flash of sententious doctrine, or vivified Scripture, would disclose to awe-struck hundreds the forgotten verities of another world, or the unsuspected arcana of their inner man. "I came to break your head, but, through you, God has broken my heart," was a sort of confession with which he was familiar; and to see the deaf old gentlewoman, who used to utter imprecations at him as he passed along the street, clambering up the pulpit stairs to catch his angelic words, was a sort of spectacle which the triumphant gospel often witnessed in his day. And when it is known that his voice could be heard by twenty thousand, and that ranging all the empire, as well as America, he would often preach thrice on a working-day, and that he has received in one week as many as a thousand letters, from persons awakened by his sermons; if no estimate can be formed of the results of his ministry, some idea may be suggested of its vast extent, and singular effectiveness.

### Sectarianism.

This is generally acknowledged to be a very ill-flavored thing, which ought to be excluded from all good society, and especially from all Christian churches. But in this case, as in many others, people often use words without attaching to them any very definite meaning. It is much the same as with the term *orthodoxy*, which in the mouths of most men is "my doxy"—heterodoxy being that of my neighbor.

Judging from the violent denunciations of some orators, we should think it impossible that they should ever be members of any church in particular, because it would be *very wrong*. But when you come to inquire further, you discover that it is the mote in their brother's eye they wish to pluck out; in a word, they wish all to cease their sectarianism and *join them!* Thus down with sectarianism!!

This is well exposed by the New England "Puritan," in an article on the style of some anniversary speeches:—

Presbyterian Advocate.

"Another thing—sectarianism on such occasions usually gets ground to powder, as far as words can do it. Poor sectarianism comes in to be the theme of many a popular and indignant declamation. Sectarianism is so berated, that one would think that both speaker and hearer would, before he left the house, make a vow never to be sectarian again—yea, go right off and renounce all their own principles, and adopt those of their neighbors, and those which their conscience most abhors, to escape this unseemly monster of sectarianism. Yet nothing of the kind is done. The speaker, when he blazes away so furiously against the monster, does not mean to hurt his own sectarianism, but that of other sects; and the hearers, when they clap and stamp as if they could not contain their delight, at the wit and smart sayings let off against poor sectarianism, are hearing for their neighbors. And so, after all, sectarianism comes forth from the hot war of words unscathed, and smiling at the rockets that have whizzed about its ears. Now this whole business is solemn trifling. All Christian men lament the evils that flow from separate interest and sects in the church of God; but until men can devise some way for different sections of the church to act together in one body, in all ordinances and enterprises, and yet allow each to sustain his own convictions, let them not count it a crime to sustain a sect.

Besides, who are these men that have such a declamatory horror of sectarianism? Hear their speeches, and you would not dream that they ever belonged to a sect. But follow them home, and you will find them the very generals of legions, that march under a banner which bears the inscription of 'Wesleyan,' or 'Calvinist,' or something of that sort. Usually when there is a division in a church, and after a long quarrel—the factious offset, which is the fruit of the division, takes the style of 'The Union Church.' When a paper is started to promote war in a church, it is styled the 'Olive Branch.' There is a habit of the human mind, by which such names are usually perverted, to cover up an unseemly thing. So with this anti-sectarianism. We had much rather see it exhibited in deeds, than in words. As we understand union church to mean a belligerent church, and the olive branch to be a war-club; so we understand a baroque against sectarianism, to be a cover for a dish of all abominations. It passes as all very fine—good—very good. But is the man who utters it, less sectarian than his neighbors? or are they who hear it less so for the hearing of it? Or, in the sense in which he is understood, would it be a virtue to be free from sectarianism?—Would it be a virtue for a man to be unprincipled, as to those principles which distinguish his sect? But of this enough."

### History of the Fourth Universal Monarchy.

No. IV.

The attention of the reader is now directed to the prominent features of the Latin government from Romulus to Gratian. The Latin, or Roman government, was founded about the year B. C. 753. The three sources of power, viz., executive, judicial, and legislative, were vested

in a supreme officer, as a head; a bench of select men, as judges; and a senate. The senate was the body of that government; the chief officer, or officers, the head. During the long period of one thousand years, the highest executive office underwent many changes of name and character. These changes are thus described by Tacitus. "The first form of government that prevailed at Rome *Monarchy*. Liberty and the *Consulship* [2] were established by Lucius Junius Brutus. *Dictators* [3] were created in sudden emergencies only. The jurisdiction of *Decemvirs* [4] did not extend beyond two years; and the consular authority of *Military Tribunes* [5] soon expired. The domination of Cinna ended in a short time; and that of Sylla was not of long duration. From Pompey and Crassus, the whole power of the state devolved to Julius Cæsar, and, after the struggle with Lepidus and Antony, centered in Augustus; who, under the mild and well-known title of PRINCE OF THE SENATE, [6] took upon him the management of the commonwealth." Under the last title was vested imperial power.—Here, Tacitus enumerates six forms of government, or kinds of administration. These shall be described in their order. And first, the REGAL ADMINISTRATION, or HEAD. Includes the reign of seven kings, and covers the space of 240 years. Tyranny finally put an end to this administration. With the last Tarquin it fell, and was never restored. 2d. CONSULAR ADMINISTRATION. This form of government was nominally Republican. Two annual magistrates were chosen, called *Consuls*, and were vested with nearly regal power. Brutus and Collatinus were the first Consuls, B. C. 509. The consular administration continued about eleven years. 3d. DICTATORIAL ADMINISTRATION. A Dictator was chosen only in case of emergency. He had absolute power.—Lartius was first Dictator. He entered upon his office, surrounded by his lictors and all the ensigns of ancient royalty; and seated upon a throne in the midst of the people, he ordered the levies to be made, in the manner of the kings of Rome in former days. This form of government was abolished B. C. 493, after continuing five years. It was, however, frequently restored in subsequent times, in cases of great danger. 4th. DECEMVIATE, or ten men administration. Ten men were chosen from the Senate, of patrician order, to form a code of laws (afterwards called the twelve tables), from the most enlightened states of Italy and Greece, whose power, continuing one year, should be equal to that of kings and consuls, and also absolute. The whole constitution took a new form. The year passed, and they did not resign their authority. They were called the ten Tarquins, in consequence of their tyranny. They were banished B. C. 449. 5th. TRIBUNITIAN ADMINISTRATION. Five persons were elected by the people, who had their seats before the Senate-house. They examined every decree of the Senate; placing upon it a T or a V—I approve, or, I veto, or forbid. For this change the people sacrificed to the gods. Military tribunes (B. C. 440) continued one year, and were again restored. 6th. IMPERIAL ADMINISTRATION.—Was established in Augustus Cæsar, after the battle of Actium, B. C. 31, and fell A. D. 476, and was again restored December 25th, A. D. 800.

The Latin government has been under these seven kinds of administration. No other government has been subject to the same number of changes; nor can we conceive how government could be administered in any other than in some one of these seven ways. The same form was frequently restored.

The Dictatorial was the form for great

emergencies; the Kingly and Imperial were favorites of tyrants; the Tribunitian was the favorite of the plebeians; and the Consular, of the patricians. The soul of the Latin government, during the first period, was *pagan*. From its origin to B. C. 170, it seems to know no other than heathen deities. Up to the time of our Savior, it made a difference of religion no ground either of persecution or war. After conquering a people, it took the gods of the subjugated nation under its protection, and adopted them into the great idol family. In the days of our Savior, that government had legalized nearly all the religions of the whole world. And this need not excite wonder, when we remember that the great pagan family originated in one progenitor—the Devil. He is the master-spirit of the whole idol system. The Jewish religion, at that time, had been so far corrupted by traditions, that it excited but little notice. The Jews were living in quietude through the vast dominions of the Roman empire.

Let us now contemplate that government under its Imperial diadem. After the battle of Actium, Augustus Cæsar became sole master of the Roman world. His rivals being subdued, he remained in quiet possession of all the territory from the Euphrates to the highlands of Scotland. On the celestial platform of political grandeur; at peace with all nations and all religions, these days marked the golden age of Rome. The temple of Janus shut; quietude reigned, and peace spread her balmy wings over the earth. The Jewish and Pagan churches were enjoying prosperity, and each attending to her own peculiar rituals in the same communities, lived harmoniously. The land of Judea smiled propitiously on all classes of industry. The shepherds were occupied with the varied scenes of pastoral life; watching their flocks by night; when, amid the rapturous lays of the celestial world, the birth of the MESSIAH—Prince of Peace—is announced. Satan, having led captive the Jewish, as well as the Pagan hierarchy, a deadly feud commences between the Anointed of God and the arch-fiend. The painful intelligence is soon declared, that the peaceful reign of spiritual wickedness in high places is at an end. Yea, more, that years of terrible conflict must ensue before the reign of peace would be ushered in. Christ openly declared: "I am come to send fire on the earth; and what will I, if it be already kindled? . . . Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother." (Luke 12:49, 51-53.) Satan actuated the Jews to accuse the Messiah before the officers of the great monarchy. He was lifted up, upon the cross, and shed his blood for his people. On the third day he arose from the dead, and continuing about forty days on earth, he ascended to the right hand of God, and sat down on his Father's throne. On the day of Pentecost, the Comforter descended, and qualified his apostles for their dangerous labor. They went forth preaching everywhere, the Lord working with them. The strong-holds of Paganism were attacked. Idols fell; temples were deserted; multitudes, pierced with the arrows of truth, deserted the standard of Pagan Idolatry, and enlisted in the cause of the Redeemer. Satan, finding danger impending, put in motion the loyal subjects of his whole empire. Numbers entered the conflicting ranks, and engaged in deadly strife, as the views of each inclined to Paganism or Christianity. As the Latin



government had been the patron of all gods for centuries; it cannot be a matter of great wonder to find it now defending those thirty thousand idols by the force of its mighty armies. The wars of the Roman empire, after the introduction of Christianity, partook more or less of a religious nature. The empire had within its bosom two religions, whose principles were as unlike as light and darkness; and whose hatred was uncompromising between the two, there could be neither love, nor communion. In our next number, some of these conflicts will be noticed. The location of this deadly strife will demand our attention, and the grand devices of Satan to ruin the cause of Christianity. From this point in the history of the fourth kingdom, we must request the reader to review. Refresh in your mind, the laws of Symbolization in the first Number: the definitions and general features in the second Number: examine the analysis of the complex symbol in the third Number: and the religious institutions and the political framework of the Latin government, as exhibited in the fourth Number: which will carry you on to the commencement of the conflicts between Paganism and Christianity. You will then be prepared to read the following numbers with profit.

J. P. WEETHEE.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JANUARY 8, 1848.

### Elements of Sacred Chronology.

(Continued from our last.)

**SHAM** (Gen. 11: 10, 11)—"Sham was a hundred years old, and begat Arphaxad two years after the flood. [B.C. 2503, A.M. 1658.] And Sham lived after he begat Arphaxad five hundred years," to B.C. 2003.

Thus Sham was a contemporary of Lamech ninety-three years, and of Methuselah ninety-eight years. Methuselah being a contemporary of Adam for two hundred and forty-three years, Sham could converse with him respecting the father of all living, and thus receive the traditions respecting creation, which he could communicate to Abraham, with whom Sham was a contemporary for one hundred and fifty-one years. Sham lived six hundred years.

**ARPHAXAD** (Gen. 11: 12, 13)—"Arphaxad lived five and thirty years, and begat Salah. [B.C. 2468, A.M. 1693.] And Arphaxad lived after he begat Salah four hundred and three years," to B.C. 2065,—in all four hundred and thirty-eight years.

**SAHAL** (Gen. 11: 14, 15)—"And Salah lived thirty years, and begat Eber. [B.C. 2438, A.M. 1723.] And Salah lived after he begat Eber four hundred and three years," to B.C. 2035. All the days that Salah lived were four hundred and thirty-three years.

**EBER** (Gen. 11: 16, 17)—"Eber lived four and thirty years, and begat Peleg. [B.C. 2404, A.M. 1757.] And Eber lived after he begat Peleg four hundred and thirty years," to B.C. 1974—twenty-nine years after the death of Sham. He lived four hundred and sixty-four years. From Eber, or Heber, the name of the Hebrews was derived.

**PELEG** (Gen. 11: 18, 19)—"Peleg lived thirty years, and begat Reu. [B.C. 2374, A.M. 1787.] And Peleg lived after he begat Reu two hundred and nine years," to B.C. 2165,—in all two hundred and thirty-nine years.

Peleg was so named, (10:25,) because "in his days was the earth divided"—in the original, *Peleged*—"in the earth after the flood," v. 32, by Divine command, promulgated by Noah. Says Dr. Hales, "By the most probable account of Abulfaragi, the Armenian an-

nalist, the division began to take place in the one hundred and fortieth year of Peleg," B.C. 2264.

To this division some rebelled; for we read, Gen. 11:2, 4—"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. . . . And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

The leader in this rebellion is supposed to have been Nimrod, whose name signifies the *Rebel*; and we read, Gen. 10: 10, that "the beginning of his kingdom was Babel."

Because they *stopped* in their migrations over the earth to build a city and tower, to prevent being scattered, God confounded their language, that "they might not understand one another's speech." Gen. 11:8, 9—"So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

**REU** (Gen. 11: 20, 21)—"Reu lived two and thirty years, and begat Serug. [B.C. 2342, A.M. 1819.] And Reu lived after he begat Serug two hundred and seven years," to B.C. 2135,—in all two hundred and thirty-nine years.

**SERUG** (Gen. 11: 22, 23)—"Serug lived thirty years, and begat Nahor. [B.C. 2312, A.M. 1849.] And Serug lived after he begat Nahor two hundred years," to B.C. 2112,—in all two hundred and thirty years.

**NAHOR** (Gen. 11: 24, 25)—"Nahor lived nine and twenty years, and begat Terah. [B.C. 2283, A.M. 1878.] And Nahor lived after he begat Terah a hundred and nineteen years," to B.C. 2164,—in all one hundred and forty-eight years.

**TERAH** (Gen. 11:26)—"Terah lived seventy years, and begat Abram, Nahor, and Haran."

Some have supposed that Abram was the oldest of the three sons of Terah, and that he was born when Terah was seventy years old; But as Abram married Israh (Sarah) the daughter of Haran, and was only ten years older than Sarah, it follows that Abram was a younger son, and only mentioned first, as Shem was, on account of his being in the line God had chosen for the Savior's appearing.

Gen. 11:31, 32—"And Terah took Abram his son," and went forth "from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran," B.C. 2078, A.M. 2083.

This brings us to the date of the EXODE.—Gen. 12: 1—"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Acts 7: 4—"Then came he out of the Chaldeans and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye [the Jews] now dwell." The Exode, therefore, commenced at the death of Terah. Gen. 12: 4—"And Abram was seventy and five years old when he departed out of Haran."

As Abram was born B.C. 2153, and Shem did not die till B.C. 2003, they were contemporaries for 150 years, and could converse together respecting what Methuselah had told Shem concerning his recollections of Adam. Shem was also for fifty years contemporary with Isaac. Noah died two years before the birth of Abraham, consequently Shem, for one hundred and fifty years of Abraham's life, was the oldest man living, and lived fifty years after Abraham met Melchizedek. Be-

ing the oldest living, and an ancestor of Abraham, in that patriarchal age, he was Abraham's sovereign, or king; and as every father was then priest in his own family, there was no one more likely to have been king of Salem, and priest of the most high God; and none more great, to whom Abraham could have offered tithes.

Ex. 12: 40, 41—"Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt," B.C. 1648, A.M. 2513. This agrees with St. Paul, Gal. 3:17.

Abram was one hundred years old when Isaac was born, Gen. 21:5, and died at the age of one hundred and seventy-five. Gen. 25:7. Isaac was sixty at the birth of Jacob, v. 26, and died at the age of one hundred and twenty. Gen. 35:29. Jacob was one hundred and thirty when he went down into Egypt, Gen. 47:9, and died at the age of one hundred and forty-seven. v. 28. Joseph was thirty when he stood before Pharaoh, Gen. 41: 46, and thirty-nine when he sent for his father, v. 47, and ch. 45:6, and consequently fifty-six when his father died. He died at the age of one hundred and ten. Gen. 50: 26. This leaves but one hundred and forty-four years from the death of Joseph to the end of the four hundred and thirty years from the call of Abraham, when the Israelites departed from Egypt; which is two hundred and fifteen years after Jacob went thither. Says Josephus, (*Ant. Jud.*, Lib. ii., c. 15, 52,) "They left Egypt in the month Xanthicus, on the fifteenth day of the moon's age, four hundred and thirty years after the coming of our progenitor Abraham into the land of Canaan, and two hundred and fifteen years after the migration of Jacob into Egypt. Moses was then eighty years old, and his brother Aaron three years older."

Dr. Hales renders Ex. 12: 40—"Now the sojourning of the children of Israel [and of their fathers] which they sojourned in the land of Egypt, [and in the land of Canaan.] was four hundred and thirty years." "This period of four hundred and thirty years," he says, "included the whole time from Abraham's migration to Canaan; during the sojourning of their fathers there, for two hundred and fifteen years; and their own in Egypt for two hundred and fifteen more. The foregoing insertions, therefore, in the Massoretic text, [which Dr. Clark says are *lost* out of the Hebrew text.] warranted by the Samaritan, and by the Septuagint version, are absolutely necessary to adjust the chronology of this period."—*New Anal. Chron.*, vol. II., p. 200.

God had said to Abram that his "seed shall be a stranger in a land not theirs, and shall serve them, and they shall afflict them four hundred years." Gen. 15: 13. "These began," says Mr. Ainsworth, "when Ishmael son of Hagar mocked and persecuted Isaac, (Gen. 21:9; Gal. 4:29,) which fell out *thirty* years after the promise. (Gen. 12: 3.)"—*Clark's Com.*, vol. I., p. 106.

(To be continued.)

**Bro. Himes**.—An exposition from your pen of 2 Thess. 2: 3-9 would be very instructive to many of your readers. Tell us when that falling away commenced, and how long from the commencement till the man of sin was revealed.—Give us dates. Those passages give rise to a number of questions; but you are acquainted with the whole subject. Give us light from Scripture and history.

Yours in the truth, SAM'L JACKSON.  
Bath (Me.), Nov. 25th, 1847.

To give a full exposition of this portion of Scripture would require many columns. We shall here attempt but a mere outline.

By the falling away, the apostle doubtless had reference to the power that is symbolized by the "little horn" in Dan. 7th. This has been supposed, by all Protestant commenta-

tors, to symbolize the Papacy. This began to manifest itself soon after the days of the apostles, and was firmly in the ascendancy about A.D. 508. Mr. Miller's seventh lecture, in his volume of "Lectures," gives the respective dates for these events. So does Litch's "Prophetic Expositions," vol. I., pp. 97-106.

**COMMON SENSE**.—Some argue like this:—"The Bible is a common sense book;" "my common sense teaches me that such and such doctrines are common sense doctrines, and their opposites are neither common sense or Bible truth;" *ergo*, the Bible must teach my *doxy*.

This result will follow, when the Bible is read by common sense ruins. Men who are destitute of common sense are usually unable to see it,—nature having supplied the want of actual sense by self-esteem of the largest dimensions. For such to assume that their own want of sense shall be the standard of others' good sense,—whenever they differ from the sense of other people,—is in itself indicative of a want of sense.

**THE WHOLE TRUTH**.—What is the whole truth? According to some, the peculiar sectarian opinions they may entertain on the various theological questions, constitute "the whole truth." Infallibility could claim no more. Modest merit is always sensible of a liability to err, and therefore in humility looks to the Spirit for guidance to a correct understanding of the inspired word.

A correspondent of a contemporary is again misrepresenting us. We shall keep our eye on him.

### Things in Boston—As they Are.

Several years ago I came into this city, in the capacity of a Christian minister. I was then quite a stranger to almost all matters of religion here. I commenced preaching with Bro. Himes' people at Chardon-street Chapel, and at length became the Pastor of the Christian church in Summer-street. With Bro. Himes I formed a very happy intimacy, which has continued, more or less, until this time, with about one year's exception. Soon after I commenced labor with the Summer-street church, we heard of the doctrine and calculations preached by Bro. Miller. Bro. H. and I met and talked the matter over about inviting him into the city. We concluded to invite him, first, to lecture in Chardon-street, and then at Summer-street. He was accordingly invited by Bro. H. Bro. Miller went through his labors with great success in both places. Bro. H. and myself both became impressed with the truthfulness of the views he advanced, to a good extent. From that time the Advent cause has been going forward with various turns and changes in this city, until the present time. I am now preaching at the Hall, in Milk-street, to many of the same brethren that invited the Advent doctrine into the city, in connection with Bro. H. and myself. Yes, around me in this Hall, are the very men whose hearts, houses, and purses were then open, and are now open, to support the cause. Among them, I recognize the names of Emerson, Lang, Wood, Shaw, Jones, and others equally as good; and until I see in these men something immoral or unchristian, which I do not now see, my sympathies and Christian fellowship must be with them. These, and many of their associates, are the brethren who have nobly stood for the cause in this city when foes have multiplied, and friends deserted. May God bless them still.

Once more. Our meetings are now deeply interesting. The Hall is well filled on the Sabbath, and recently we have been under the necessity of putting extra seats into the aisles. The Hall will seat about five hundred or six hundred persons. The prayer meetings are well attended, and generally lively and spiritual. One person has recently been converted, and several cases of backsliders reclaimed. To God be all glory! We held a watch meeting on new year's night, which was well attended, and highly interesting. At twelve o'clock we all knelt down together,



and covenanted anew, to "serve the living God, and to wait for his Son from heaven."

Once more, and I have done. I find no more "pride," "popularity," "organization," "popery," &c. here, than I find among those who speak evil of the people here. Of those who have left, I have nothing to say. If they have done right, God will bless them; and if wrong, they must bear it. May God direct them, and us. I expect to supply the pulpit here for the present; how long I do not know. And now, brethren abroad, let me entreat you, as honest and candid men on this subject, to cease all scandal, evil surmise, and needless fault-finding, and be ye holy.

EDWIN BURNHAM.

#### TO CORRESPONDENTS.

J. P. Weethes—Your articles up to No. 8, inclusive, have been duly received, and will appear in regular succession.

"Verses for New Year's."—These came too late for our purpose, not being received till our paper of Jan. 1st had been printed four days. To insure an insertion, articles must be received at least a week before the date of the paper. The verses were also quite faulty in their rhyme, and in other characteristics. "Grief" and "earth;" "truth" and "earth;" "forbear" and "dear;" "aid" and "dead;" "grieve" and "grave," &c., are not even "allowable rhymes;" by allowable rhymes we understand a similarity of sound, where the rhyme is imperfect,—as in "revive" and "live;" "phrase" and "ease," &c. Again: there are several lines like the following,

"Methinks my muse is not to blame  
To weep in measure with the rain."

This last line not only does not rhyme with the former, but there is no sense in it. What kind of an idea can be attached to weeping in measure with the rain? It is evidently one of those lines which are too often added for the sake of the rhyme, and is satirised by an old poet as poetry in which

"One line for sense, and one for rhyme,  
Are quite sufficient at a time."

We never should add a line merely for the sake of the rhyme. It must be a continuation of the sense of the article.

Again: Lines like the following—

"Alas! they knew that they were dead,  
Corrupt, and rotting in their bed;  
And that a stench from them arose,  
Disgusting to a worldling's nose,"

are descending from the sublime to the ridiculous. In poetry, there should be nothing to offend the most fastidious. We omit other criticisms applicable to this article, lest we be considered hypercritical.

We do not write this as an excuse for not publishing the article; for we could put it where much so-called poetry has preceded it—unnnoticed. Nor do we write this solely for its author. We write because we wish that all who attempt metrical compositions, would learn what should be avoided to constitute good poetry. No certain rules can be laid down for its production, but there are faults which must be avoided. Good poetry will enrich any periodical; bad poetry, detracts from the merit of the columns it cumber. We therefore wish the poetry which is prepared for our columns, should be carefully digested, and free from fault. We have been frequently disgusted with what has been called poetry in other papers; and we wish to have that in ours free from such defects.

Now, then, instead of laying aside your pens, use them the more; and then send us your best thoughts, your most studied sentences, and your choicest ideas; and if we are obliged to lay them aside unpublished, remember that it is for your as well as our good.

J. Weston—You will find the evidence given at length in the "Signs of the Times," Vol. 6, No. 18, or in the first volume of Dr. Hales' "New Anal. of Chro." We have again looked over your article, as you request, and see no reason to change our opinion before expressed. We think it not a little strange, that you should wish the article inserted in the "Herald," after your time has passed.

A. C. J.—We concluded the hymns were not worth revising, and prefer your sending your own original thoughts, which are always welcome, and ever happily expressed.

AMERICAN BOARD OF FOREIGN MISSIONS.—The January No. of the "Missionary Herald" has been received, which contains the annual survey of the operations of this Society, from which we learn that there are now under the care of the Board, twenty-six missions, embracing ninety-eight stations, in connection with which are laboring, one hundred and forty-seven ordained missionaries, nine of them being also physicians, five licensed preachers, five physicians not ordained, twenty-six other lay-helpers, one hundred and ninety-nine married and unmarried females; making three hundred and eighty-two missionary laborers sent forth from this country. Associated with these are twenty-three native preachers, one hundred and sixty-five other native helpers, making the whole number of persons laboring in connection with the missions, and depending on the Board mainly for support, five hundred and seventy. This is fifty-nine more than was reported last year.

Connected with these missions, are seventy-three churches, to which 1076 hopeful converts have been received since the last report, making the present number of the members 25,441. Also eleven seminaries for training native preachers and teachers, twenty-two other boarding-schools, and three hundred and sixty-seven free schools, in which about 12,600 children and youth are brought directly or indirectly under the instruction of the missionaries. The common schools in the Sandwich Islands are not included in this estimate, as they are wholly supported by the natives.

There are eleven printing establishments connected with the Board; also six type and stereotype foundries, embracing founts of type for printing in nearly thirty languages besides the English. During the year, 489,384 copies of books, embracing 40,451,955 pages, are reported to have been printed; and the whole number of pages printed since the commencement of the missions is 575,000,000, in above thirty languages besides the English.

It will be remembered that at the late annual meeting of the Board, statements were made that the expenditures for the year had greatly exceeded the contributions. The Prudential Committee were instructed to issue a circular, laying the financial condition of the Board before the churches, appealing to them for an increase in their contributions. It is estimated that, to cancel this debt, carry forward the missions, and send forth all the suitably qualified missionaries under appointment, or who may offer themselves during the current year, the contributions must amount to three hundred thousand dollars, an advance of forty per cent. upon the contributions of last year.

Since the issuing of this circular, returns have been received from several of the agents of the Board, and also from pastors in various parts of the Union, which give most cheering indications that the churches will respond to this call from the Board, and make up the required sum.

#### Foreign News.

The Steamer "Caledonia" arrived on Tuesday evening last, bringing the following intelligence, which we copy from "Willmer's Times":

The Paris and Boulogne railway was, with the exception of the last six miles from Neufchatel to Boulogne, completely opened for travel on the 22d ult. The opening throughout to Boulogne it is expected will take place in March next.

France.—The Prince de Joinville has resigned the command of the Mediterranean squadron, the alleged cause of which is ill-health.

A frightful collision took place a few days since on the Paris and Orleans Railway, a short distance from Paris. About thirty-six persons were more or less seriously injured, several it is feared, mortally.

Portugal.—Monetary and commercial affairs were still in a confused and unhappy state. Distress was general, and the pay of public officers, including those of the royal household, one year and a half in arrears.

The "Alba" Florence journal, of the 12th ult., announces as positive the entrance of the Austrian troops on the territory of Modena. A battalion of these troops had arrived at Carpi, three leagues in the interior of the duchy, and others were believed to have taken possession of Massa Carrara. Letters from Florence to the 17th ult. mention that the Duke of Modena had

declared Massa Carrara in a state of siege, and ordered his troops to fire upon any assemblage of more than two persons. Some shots had been exchanged in the neighborhood of Pietro Santa, between Tuscan and Modenese patrols.

The Sardinian and Tuscan governments have respectively addressed the people of those states, approving the patriotic sentiments and zeal expressed by them, but deprecating the continuance of manifestations that were becoming inconvenient, and might prove dangerous. The Grand Duke of Tuscany added, that negotiations had been commenced, and were still in progress, for the arrangement of the ceded province of Lunigiano.

The convention between Pope Pius IX., the Grand Duke of Tuscany and Lucca, and the King of Sardinia, for the formation of an association on the principle of the German Commercial League, will, it is anticipated, tend to fuse the common interests of all Italy upon a true and essential basis.

Only two mines of rock salt are worked in France.

The great Swedish chemist, Berzelius, is so dangerously ill, that his friends despair of his life.

It is said that the late Elector of Hesse has left behind him a private fortune of £4,000,000 sterling.

The silk weavers of Spitalfields are in a state of extreme distress.

A "Beef Association" has been established at Montrose. They advertise "boiling pieces" 4-1-2d. per lb., and "steaks" at 5d.

Mr. Hamble, charged with forgeries to the amount of £10,000 at Sunderland; has, it is said, been captured at Leghorn.

The trustees of the Liverpool Docks are about to construct an electric telegraph between Liverpool and Holyhead.

Dr. Walsh having declined, in consequence of advanced age, the office of Roman Catholic Archbishop of Westminster, the Pope has bestowed the archiepiscopal mitre upon Dr. Wiseman. The usual despatch from Rome is on its way to England.

The Congress of the representatives of the different continental railways, to effect a more prompt transmission of the mails, and to procure greater facilities to communications in general, is sitting daily at Hamburg.

The waters of the Rhine are at present so low, that the navigation is wholly suspended, except as regards small boats, rowed with oars. In addition to this, all the steamers are for the moment disabled by damages which they have recently sustained.

The Prince de Joinville arrived in Paris on the 8th inst., from the Mediterranean, having relinquished the command of the Mediterranean fleet in consequence of bad health. He has for some time past suffered severely from liver complaint, and it is said that his health is so much broken, that he will not be able to go to sea any more.

The Cholera.—In Constantinople this disease had nearly ceased; thirty only, from the 24th of October, had been attacked, ten of whom had died. The quarantine of eleven days had been suppressed. At Trebizond it reached its climax about the 23d of September, and disappeared on the 13th of October. Its ravages were confined chiefly to the native population, from 120 to 140 dying daily. At Moscow the disease is decreasing; and at St. Petersburg it is extremely mild. It has made its appearance in Galicia. Rumors have been circulated that the cholera had made its appearance in Paris and London, but there is no foundation for them.

The Influenza.—Throughout the length and breadth of the British Isles has this epidemic been raging, as well as in most parts of the Continent of Europe. In London, nearly one half of the persons employed in public and private establishments have been laid up. On one day alone there were 180 clerks and others absent from the Post-office, and 1200 of the police force were off duty. In the country, all classes have suffered from it; and whilst business is impeded, pleasure has been almost destroyed. The rate of mortality has been frightfully on the increase. As it has been most virulent on the eastern coasts of England and Scotland, it proves the extent to which it has been created by poisonous exhalations, borne forward on the prevalent westerly wind.

Terrific Gales on the Coasts of Great Britain.—The frightful storms with which we have been visited have in many parts reached to the utmost violence of a hurricane. During several days previous to the 6th inst., the winds from the eastward had been exceedingly violent, but on that day it veered to the north east, and became a perfect hurricane, which lasted almost without intermission during the whole of the 6th and 7th. The tempest was especially felt on the east coasts of Scotland, where the destruction of boats and shipping has been most extensive. At Dundee, Aberdeen, Leith, and New Haven, the violence of the waves was greater than ever was known. Along the east coast of England the storm equally raged. On the Goodwin Sands a fine vessel was lost. The devastating fury of the

gale extending to the channel, where a frightful sea threatened destruction to every vessel upon the waters.

Ireland.—The accounts from Ireland continue to furnish the most melancholy proofs of undiminished crimes and outrages. That excellent nobleman, Lord Clonbrock, has received a threatening notice from the Thugs; and the young Marquis of Drogheda, just married to a daughter of Lord and Lady Wharnclyffe, residing at his estate, Moore Abbey, Monasteren, has received such an intimation of assassination, for "having married an English woman," as to determine his lordship to quit the country. The son of the murdered Major Mahon, Lord Crofton, Colonel Gore Booth, of Sligo, and other individuals, have been compelled to fly from Ireland, in consequence of their having received the most daring threats of assassination. The estate of Major Mahon has been left to the mercy of the tenantry; and thus the capital which would have formed a labor fund for the peasantry, and have provided them employment, will be withdrawn, and these wretched, infatuated people, will be left to perish. The magistrates have got a clue to the assassins of the Rev. Mr. Lloyd. A complete conspiracy appears to have existed. One of the perpetrators of the murder, and five of the accomplices are in custody, and others are certain to be apprehended.

The Dublin "Evening Mail" publishes a letter from the Dean of Achenry, who mentions that he had received letters, warning him that he was destined to be murdered.

Switzerland.—The fall of Lucerne has put an end to military proceedings in this quarter. Sir Stratford Canning arrived at Berne on the 8th, and immediately had an interview with the federal authorities. The only news from that town is, that a note from the Prussian government had been presented to the President of the Diet, and that the provisional government of Lucerne had, after the example of that of Friburg, sequestered the property of the members of the former government. It is added, that if the Diet oppose the proposed mediation of the five great powers, more serious measures will be adopted, of which the execution will be entrusted to Austria and France! The cantons of the defunct league were proceeding with the election of their respective grand councils, and other cantonal authorities. The popular assemblies of these cantons respectively had passed resolutions renouncing the league, acknowledging the authority of the Diet, and reorganizing their governments. It appears that the loss of the federal troops during the late operations, has not been very great, as the total only amounts to about fifty killed, two hundred wounded, and fifty missing.

Germany.—A letter from Prague of the 9th inst., in the Cologne "Gazette," states, that an order had been received to place all the troops of Bohemia immediately on a war footing. This order had excited great sensation. It was supposed that a body of troops would be marched to the Arch Duchy of Austria, to take the place of those who have been sent to the frontier of Italy.

The Post Ampt "Gazette" of Frankfurt, says, that the Jesuits, and the members of other religious orders expelled from Switzerland, are to establish themselves in the convents of Bruges, Ghent, Milan, Antwerp, Nivelles, and other places in Belgium. A letter from Vienna, of the 3d, states that the Jesuits have arrived in that capital, and met with a kind reception from Prince Metternich.

Italy.—The question of Ferrara is considered as settled. The Austrians have consented to withdraw from the town into the citadel, merely retaining a post at the gate of the Po, which they were to hold in conjunction with Pontifical soldiers. Accounts from other parts of Italy continue to be favorable. Letters from Rome of the 2d say, that all was perfectly tranquil in that capital, and that the work of administrative and organic reform was proceeding in the most satisfactory manner. It is stated that the King of Naples had accepted the resignation of all his ministers, and that the accession of the kingdom of the Two Sicilies to the Italian league, might be immediately expected.

The Two Sicilies.—Advices of the 2d inst., from Naples, state that "Sicily is on fire." The excessive rigors displayed by the government for the sake of self-preservation, the imprisonment of a multitude of citizens, and the capital executions, have borne their fruit. The entire country has risen in arms, and the soldiers have refused to act against the justly-exasperated population. The constitution of 1812 has been proclaimed in the whole island. The soldiers refused to fire upon the people.

Central America.—Advices from Honduras to the 27th December, represent Central America as being in a prosperous condition. A diet for the regulation of foreign affairs was to be held at Nacaoma, and commissioners had been appointed to attend it. There was no further talk of aiding Mexico in the war with the United States. In San Salvador there had been riots, occasioned by difficulties growing out of plans for the planting of tobacco.

Yucatan.—The Indian disturbances continued, and the inhabitants of Tohucna had been massacred.



## Correspondence.

## Letter from Bro. Wm. Miller.

Dear Bro. Himes:—I am yet in the land of the living, and under the trials of this inconstant world. I am confident that I cannot bear the trials, perplexities, and evils, to which we are all subject, more or less, as I once could; whether it is owing to my age, infirmities, or for the want of my former activity, I cannot tell: perhaps all these things may operate on my mind as causes to produce impatience, uneasiness, and the like, to avoid which, and to retain and possess an equilibrium of temper and mind, I have had to use all the powers of my body and mind. And I have often found it a hard contest on my part to overcome these evils, or bear up under them, with the fortitude and courage of a soldier of the cross. I find more need of grace as I progress in my journey towards the saints' inheritance. About three weeks since, owing, as I suppose, to a discovery which I thought I had made, that some brethren whom I had loved in the gospel with a deep and intense interest had become enemies to me, as well as to each other, and were trying to supplant and injure the characters, usefulness, influence, and abilities, of other brethren, and myself, and had become like the obscene fowls of the air, who live only on carcasses and putrid flesh; it seemed to me that I should be obliged to give up all confidence in men, and all love for them; so that like David I had no Jonathan left; yet like David I could say, "I shall fall one day by the hand of Saul." While in this deplorable state of mind, when I was about to believe in the total depravity of all men, and the certainty of all profession of religion being nothing but hypocrisy, I received comfort and consolation from the following, which may pass for

A DREAM.

I dreamed that God by an unseen hand sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket, and thus arranged they reflected a light and glory equalled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value, of its contents. I therefore placed it on a centre-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder, and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table. At this time I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and I felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered;—and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I now saw that among the genuine jewels and coin, they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine. I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins—until they were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow, or my anger. I became wholly discouraged and disheartened, and sat down and wept. While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he,

having a dirt-brush in his hand, opened the windows and began to brush the dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them."—Then while he brushed, the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins, lay scattered in profusion over all the room. He then placed on the table a casket much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me to "come and see." I looked into the casket, but my eyes were dazzled with the sight.—They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered them, and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy—and that shout awakened me.

The effect of this on my mind has been extremely consoling and happy. Write to me the interpretation, and receive my love for you and yours,  
WM. MILLER.  
Low Hampton (N.Y.), Dec. 3d, 1847.

## Letter from "Philos."

Dear Bro. Himes:—There is a man in one of our western cities, who holds the offices of Recorder and Post-master. Richard Roe, in company with John Doe, and several other gentlemen, on seeing the Recorder pass, was asked who he was? and he replied, He is the Recorder. A short time after, the same company went to the Post-office on business, and, having left it, Richard Roe spoke of the same man, and called him the Post-master. John Doe returned to his friends, entirely confounded in his mind. He could not understand why his friend Richard should call a man the Recorder at one time, and the Post-master at another. He finally concluded that he must have changed his opinion concerning the man after he called him the Recorder, and concluded he was the Post-master: and wrote to his friend to ascertain if this was the fact. The confusion and trouble arose from not understanding the fact, that his friend Richard believed the man held both offices; and hence, that it was proper to call him by both titles.

Now this is but an anecdote, and perhaps many will say it amounts to nothing. Be it so. Call it nothing, and take another.

Father Miller believes Christ is God, and also that he is the Son of God. He therefore speaks of him at one time as God, and at another as the Son of God. A brother hears or reads both statements, and is confused in his mind, knows not how to understand the matter, and writes to his friends for an explanation. His trouble arises from not knowing or recognizing the fact, that Father Miller believes Christ sustains both characters.

If Christ is both God and the Son of God, he must have works to perform which are appropriate to each capacity. We, therefore, should expect to find the Scriptures, when speaking of works he would perform as God, giving to him the appellations of Infinity: and when speaking of his works as the Son, addressing him accordingly. And if his divinity is superior to his humanity, we should expect to hear him say, "My Father is greater than I."

I have examined this subject candidly, I think, within a few months past, and see no reason for changing my views. I can see no other principle of interpretation which we can apply to these Scriptures, that looks to me consistent, but the above. If any one asks me to give them the philosophy of these two natures; to show how they can both exist in one person; or how Christ can be God and the Son of God, I answer, 1 Tim. 3: 16—"And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, received up into glory." With this I am content, until the Lord is pleased to give me further revelations.

I write not these things for the sake of controversy, but to try and have the matter stated in such a light, that our brethren who differ from us in views, may understand what we believe concerning Christ, and save them the

unnecessary work of trying to prove to us that he is the Son of God, and the unfortunate works of making the impression on the minds of others, that we believe he is not the Son of God.  
Yours,  
Jamestown (N. Y.), Dec. 13th, 1847.

## The Person of Christ.

"His visage was so marred (disfigured) more than any man, and his form more than the sons of men;" he grew up "as a root out of a dry ground: he had no [beauty of] form nor comeliness; and when we saw him, there was no beauty that we should desire him."—Isa. 52: 14; 53: 2.

Yet notwithstanding this, he might at first have possessed the perfection of form and elegance; and by his "grief" on our account, and his being "exceeding sorrowful even unto death;" by his great labors in preaching, and in travelling from place to place; his loss of sleep, or sleeping on the chilly ground under a tent which distilled the dew; by his dreadful agony in Gethsemane; by these his form and visage might have, and undoubtedly did, become marred and destitute of its original comeliness. Yet there was majesty in his mien. The sellers of sacrifices and changers of money fed before him; and "he spake as one who had authority, and not as the scribes." By those exercises and labors he may also have seemed older than he was. "Thou art not yet fifty years old, and dost thou say that thou art before Abraham?" said the Jews, when if he had not appeared older than his years, they would probably (as it has been observed) have said, Thou art not yet forty.

Those only who were his friends and knew him could know his real beauty. Reader, hast thou ever heard the voice of one who greatly loved and respected thee, speaking to thee in tones of indescribable love and tenderness, out of a heart made pure and humble by the Holy Spirit from heaven? Or the voice of one rejoicing with joy unspeakable, reminding thee of the praises of angels? Hast thou looked long and fixedly at the face of one who has become a large "partaker of the Divine nature," and by that face been made to feel thine own impurity and want of a sanctified mind and body? And by that countenance been strongly reminded of the face of Jesus Christ according to thine ideal? Hast thou seen the visage of some saint shine like the face of Moses as he came from the Mount?—Or of one whose eyes beamed with unearthly love, greatly confirming thy faith in the divinity of Christianity? Or a face showing a humble heart, and eyes that weep in prayer, rebuking thy worldly spirit? And hast thou been in the presence of some holy men, and felt an atmosphere of prayer and sacredness? Or been with one from whom came a magnetic influence of purity, as if her own consciousness had come within thee and testified that she was deeply pure,—keeping from thy sensibility every unholiness or imagination? Or hast thou ever heard a Christian's words when perfumed with the breath of prayer and fasting? If thou hast known these things, then art thou not wholly ignorant of the person of thy Savior as he was in the days of his humiliation.

But when he rose from the dead as the first fruits of them that sleep, then "his countenance was as the sun shining in its strength," "and his feet like unto fine brass, as if they burned in a furnace, and his eyes [glowing with a rushing intensity of love] were as a flame of fire, the hair of his head white as the driven snow, and his voice was as the sound of many waters,"—gushing, deep, and musical. This is his appearance described by that beloved disciple of his, when he was visited by Him in the isle of Patmos.

Nor was his resurrection body immaterial. "Handle me and see," said he to his disciples, "for a spirit hath not flesh and bones, as ye see me have!" "And when he had thus spoken, he showed them his hands and feet." And also he took a piece of a broiled fish, and of an honey-comb, and did eat before them. (Luke 24th.) "Reach hither thy finger," said he to Thomas, "and behold my hands; and reach hither thy hand and thrust it into my side."

His, though a spiritual, is yet a real body; and if we are faithful, "like unto his most glorious body shall our vile bodies be changed and fashioned," when he cometh—not in the guise of humiliation, but in the glory of his Father, with the holy angels. Phil. 3: 21.

Oberlin Theol. Sem.

M.

## Why is it so?

Why is it so? Why do children so much neglect themselves, in things pertaining to their present and future well being? This is

a question that parents ought to consider, as well as children. And we think on a little reflection, that most parents must acknowledge that they are too neglectful of their children! and this is the first and great reason why children so much neglect themselves.—Oh, that every little boy and girl had as good a mother and grandmother as had Timothy. It is said of him, (2 Tim. 3: 15), "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Can a child know and understand the Scriptures? So says Paul. Can the Scriptures make a child wise unto salvation? Paul says so. Who taught Timothy the Holy Scriptures? His good old "grandmother Lois," and his "mother Eunice." We do not expect that children could be interested at all times in reading nothing but the Bible.—They need good juvenile books and papers to read, in connection with the Scriptures. And if many parents would deny themselves of some small luxuries in eating and drinking, and also of some useless articles worn about the person, they could well afford to pay for a few good books and papers for their children; and not only so, but also spend time to instruct them how to read, and to understand what they read.

I am led to these last remarks from the fact, that many parents think they are not able to purchase such things for their children. But to such I would say, Try it; and not only obtain useful publications for your children, but instruct them how to read, and to understand and practice what they read, and see if you do not enjoy yourselves much better, and your children become more loving and obedient.

Oh! the responsibility that rests upon parents! When I reflect that the Lord is so near, and we are so soon to give an account of our stewardship, and that children may fail of the kingdom of God through the neglect of their parents, I am led to cry out, Oh, Lord, inspire us with more self-denial in things pertaining to this life only, and give us grace to prepare ourselves and our children for thy speedy coming and everlasting glorious kingdom.

T. M. PREBLE.

East Ware, Dec. 26th, 1847.

## Desultory Thoughts.

BROTHERLY LOVE.

"Above all things, have fervent (Greek, BURNING) charity among yourselves."—1 Pet. 4: 8.

The young convert, his heart warm with love for the brethren, (of every denomination, of course,) and so entirely changed into a lamb, all innocence, and apt to think that every true professor of religion must be so too, is stabbed in his feelings when he hears one Christian impute wrong motives to another, and judge him of pride, deceit, or any other sin. He did not expect to find such grievous jars and hard words in the family of his new home. And not only is he wounded himself, but he sees the dreadful effect such want of love and confidence among God's children has upon unbelievers. There is much truth in the saying that nothing gives us such a respect for a family as to see its members love and esteem each other. So on the other hand, we must greatly lose our respect for that family which does not have this mutual respect and love.

POVERTY.

It may be much more for the glory of God that I should be poor, and suffer the want of many earthly comforts, than to have them.—It was by Job's being in suffering circumstances that Satan was convinced of his disinterested piety. Again, if I should be surrounded with wealth, it might be impossible for me to keep from loving the world, and indulging myself. Can a man with a strong inclination upon him to sleep, and yet who will die if he falls into a sleep, safely lie upon an easy bed and downy pillow? Verily he had far better be upon a bunch of brambles.

THE CONVERSION OF A SOUL.

If I, as a co-worker with God, "convert a sinner from the error of his way," I conquer a world. A world, too which is not soon to be destroyed, but one which will never come to an end, and which will forever increase in improvement and value. I do not reduce it from a state of freedom to tyranny, but deliver it from slavery to a government of perfect justice, mercy, wisdom, and love. It will love me as a benefactor—not execrate me as a tyrant. I shall not be soon cut off from the enjoyment of my conquest, but shall have the comfort of it for ever. But I have no hope that while I am upon the unrenowned earth, I can ever be able to weep because there are no more worlds (sinners) to conquer.

M.



## LETTER FROM BRO. S. CHAPMAN.

Dear Bro. Himes:—After the date of my last (Lorraine, Jefferson Co., Sept. 15th), I remained in that section several weeks. I attended the conference in Lorraine, commencing Sept. 24th, which continued with lively interest for five days. The ministering brethren present were Bro. Bates, Wendell, Dean, and Keeler. The friends came in from Pulaski, Adams, Brownville, Martinsburg, Lowville, &c. The season was truly refreshing. For a week or two before and after the conference, we held a series of meetings at Wilcox Corners (northern part of that town), which were attended with the Divine favor. Bro. Chapin, Buel, and Jenks, and their families, the only Adventists in the place when our meetings commenced, were greatly revived and strengthened in the blessed hope. A few precious souls were converted to God, and quite a number of the saints heartily embraced the Advent faith, and were made exceedingly happy in confessing the same. Bro. Wendell, of Syracuse, (by request,) consented to supply my place there, which gave me an opportunity again to visit the brethren in Copenhagen, Lowville, and West Martinsburg (Lewis Co.), where we passed two or three weeks very pleasantly, and I should think to good effect; during which time a few of the brethren in that section presented me with a good horse, wagon, and harness, which have proved of material service to us in travelling, and for which I feel very grateful to God, humbly entreating him to reward those dear brethren whose names I am not at liberty to mention.

I returned to Syracuse and Fayetteville about the middle of October, where Mrs. C. had remained a few weeks to rest a little from her labors, and found in her possession a pressing call from the friends in Wolcott, Wayne Co., for us to visit them as soon as possible. After resting a week from my own labors, we complied with the request, and entered upon our work there Oct. 25th. We found the brethren in a suitable state of mind to co-operate with us, and the word took effect; as the fruits of that effort, backsliders were reclaimed, and another infidel (a Mr. Pool) converted to God. On listening with attention to the word for one week, he became thoroughly convinced of the truthfulness of the Scriptures, and of his lost condition as a sinner; he sought the Lord with all his heart, and found him to his great joy and rejoicing. His wife also, and a son and daughter of theirs, with others in that neighborhood, have recently embraced the Savior, and are exceedingly happy in the prospect of soon seeing him. Six individuals (heads of families) have within a few weeks followed the blessed Lord in the ordinance of baptism, and are "on their way rejoicing." Others in that neighborhood, it is expected, will submit to the same rite soon.

About four weeks since we accepted an invitation to visit this place and give (or repeat) a lecture on the inheritance of the saints, which opened an effectual door for labor in this section. A large and commodious school-house was opened to us in this place, in which a meeting of worship had never before been held, and for two weeks our sanctuary was filled, evenings and on the Sabbath, with attentive listeners to the word, most of whom had never before heard a lecture on the subject of the Lord's coming. The "shepherds," and several of the "principal of the flock" of the Methodist and Campbellite denominations, took a decided stand against us.

The ministers met us one evening each for contention; and although this was designed for evil, it was, nevertheless, in both instances, overruled for good. The Campbellite is considered a man of some talent, but a real blackguard; he is manifestly an entire stranger to the grace of God. With great excitement of feeling in his concluding remarks, he challenged me to meet him, and hold a public debate on the subject of the kingdom of God. But manifesting a spirit so unlike that of the blessed Lord (whose kingdom he claimed was set up on the day of Pentecost), I declined to accept the challenge, answering him in the language of Nehemiah and Sanballat and Geshem (Neh. 6:3); and so we had no further trouble from that source. The Methodist minister, in his turn, after listening to us on the subject of the inheritance of the saints, arose and presented a few thoughts, most of which, to an unsuspecting mind, would have been considered rather friendly, but in his concluding remarks it was manifest to all that he designed to counteract the influence of the lecture on the minds of the attentive congregation, by publicly exposing our heresy. He said, "If I understood the speaker, he believes in the annihilation of the wicked;" and he enquired, "Did I correctly understand you, Sir?" In reply, we enquired of him by what authority he came to such a conclusion? He then repeated several sentences which he claimed that we uttered in our discourse. We frankly admitted the same, and said, "If you will turn to the 37th Psalm, Sir, you will see that we gave you the precise language of the Psalmist." We then repeated the same with suitable emphasis, together with other kindred passages, and remarked, that for months, in our public labors, we had cautiously avoided giving an opinion on that subject, excepting it were in the very language of Scripture, and affirmed that

we had not departed from the rule this evening, and then added, that on this subject I have never been very strenuous, but have generally been classed with the brethren on the other side of the question. "But, indeed," said I, "if the reading of the word will produce such an impression, I am more than ever inclined to think that the wicked may eventually be destroyed, and, in fact, be as though they had not been;" and added, "this I most ardently hope will prove to be the case." The preacher and his associates were manifestly surprised, and much confounded, and said nothing further. After this our meetings were well attended, and scarcely disturbed at all, and the word took effect in many hearts.

At the commencement of this effort, there was but one individual in town known by the vulgar term, "Millerite," viz., a Mrs. Gordon, wife of W. P., and sister of our dear Bro. Butler and John Morley, and who is, like them, steadfast in the faith. Her dear companion, and more than a score of their intelligent neighbors, have embraced the doctrine, and are now settled and grounded in the belief, that the coming of Christ is at the very doors. Accordingly, they have covenanted "not to forsake the assembling of themselves together, as the manner of some is." A number of precious souls have been converted to God, and of course to the Advent faith, and hundreds, it may truly be said, are agitated on the subject, many of whom are seriously convicted of the truth of the doctrine. May the Lord perfect the work, and receive to himself the glory.

About two weeks since, at the request of a Bro. West, we visited South Butler, and preached at his house in the evening, for the special benefit of Mrs. W. and her mother, both of whom were in a feeble state of health, but enjoying daily communication with God. They were, of course, "comforted with words" relating to the blessed hope. "If a man die, shall he live again?" was the text; after preaching, our meeting was protracted to a late hour, and the time was well improved in exhortation and prayer. The next evening, the Congregational church in the village was kindly opened to us, which we continued to occupy evenings and on the Sabbath for one week. Mr. Gregg, the minister, reserving to himself the right of giving his people a thanksgiving discourse Sabbath morning. Mr. G. gave us a candid and friendly hearing. The idea of the Lord's speedy coming was to him new, and at first rather novel, having, like ourselves, and thousands of others, been taught from childhood to believe, that this wicked world must first be converted (made about right) before it could be destroyed; but he was led to see clearly, and frankly to confess, that such a theory was entirely visionary, and the doctrine of the Advent at hand (so far as we were enabled to present evidence touching the case) was received by him in the love of it. Being an intelligent man, of an independent mind, of more than ordinary piety, decidedly opposed to slavery, and all the crying sins of these perilous times, we cannot but hope much in his case. Many of his congregation, and others who listened to the word, were deeply convicted of the truth of the doctrine, and sought opportunities to converse with us on the subject. A Bro. Cowl, minister of the Wesleyan Methodist church in that place, and others, heartily embraced the doctrine, and will proclaim it. One soul was converted,—a clear case.

Being myself completely exhausted under the influence of severe cold and constant labor, we returned to our friends in Wolcott, to rest a few days from our work.

On Tuesday last, we met an appointment in Conquest, where we have engaged to return and perform more labor. Met with the friends here this evening, and to-morrow, by request of Bro. G., return to South Butler, and complete our labors there. We expect to attend the conference at Seneca Falls next week, then return and complete our labors in this section. After which, if time continues, we shall visit the friends again, and perform more labor in St. Lawrence County. But our Post-office address will be, for some time, Wolcott, Wayne Co., N. Y. I hope the friends will continue the correspondence till the Lord comes, and remember us in their prayers.

It is with pleasure I forward the names of new subscribers for the "Herald." Yours in hope.  
Butler (N. Y.), Dec. 15th, 1847.

## LETTER FROM BRO. T. FOOT.

Bro. Himes:—There are a few in this region who profess to be still looking for "that same Jesus," who will come again the second time without sin unto salvation. Indeed, I believe the land is not quite barren of faith; but yet there are many who have cast away their confidence and have gone back to that country from whence they came out, and are now denying the faith they once had in the speedy coming of the Lord. And while I look at these things, it appears to me that they who have been once enlightened, and have tasted of the good word of life, and the powers of the world to come, will, of all classes, stand the poorest chance of a seat in the kingdom. I thank the good Lord for the little encouragement I yet feel that we shall very soon

see the King in his beauty. And I do thank the Lord that I ever heard the sound that Jesus was coming to earth again, to redeem all his faithful children. Yes, all those who have died in faith,—all those who are living a life of faith on Him,—all those who deny self, and all ungodliness, and live soberly,—all those who love his appearing, and all who have lived, and still live, in every nation, kindred, and tongue, who have and do fear God, and work righteousness, will be accepted of him in that day. O, praise the Lord for the prospect that lies before us! Brethren, let us be faithful,—hope in his mercy,—believe his word, and do all his commands. Let us strive for the things that make for peace, that we may be found of him in peace, holding fast the profession of our faith without wavering, believing him to be faithful who hath promised. May we feel in the heart a patient waiting for Jesus,—have an eye single to his glory,—live holy and humble lives, and ever have in possession that spirit which our blessed Lord possessed in his first Advent: for when he was revived, he reviled not again. Brethren, let us strive to keep the unity of the Spirit in the bond of peace, and then the very God of peace will be with us now and evermore.

I still love the "Advent Herald," both for the spirit it manifests to others, and the doctrine it inculcates. May it always herald the glad tidings of the second coming of that same Jesus until he comes, and we all see him as he is, and when we shall all see eye to eye. God grant that you, my brother, may continue to give the trumpet a certain sound,—still have your hands staid up, and by the grace of God be enabled to proclaim those truths to the world which are paramount to all others,—the coming of Christ at hand, and a preparation for that event.

Salisbury (N. H.), Dec. 1847.

## LETTER FROM SISTER N. WOOD.

Dear Bro. Himes:—There has been much said in the "Herald" against neglecting the great theme of the coming of the Lord to set up his everlasting kingdom, in order to discuss minor points. That the great day of God Almighty will be the greatest event that ever has or ever will transpire, needs no argument to prove. But the disputed point would seem to be, What would be of the most consequence to prepare the readers of the "Herald" for such an event? The passing of '43 has led us to see that there was to be a time in which to remember what manner of persons we ought to be, keeping our conversation in heaven, from whence we look for redemption; and a time of perils, too, that we may cry with those who have gone before, "How long, O Lord?" and come up out of great tribulation. Says the apostle, "Brethren, be strong in the Lord, and in the power of his might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take to you the whole armor of God, that ye may be able to withstand in the evil day; and stand therefore, having your loins girt about with truth, having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace: above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Here seems to be a summing up of all we need; it would seem as if we did not need any new truth to combat an old sin; only take care to keep that faith which works by love, and I see not why our weapons are not mighty to the pulling down of the strong-holds of Satan.

Westminster, Nov. 22d, 1847.

## LETTER FROM BRO. P. H. CORRY.

Dear Bro. Himes:—Most affectionately do I thank you for your paper, so full of information and good tidings. Assure yourself that I sincerely sympathize with you in the opposition you have already met with and are now experiencing. It is painful; but be not discouraged in your glorious work. The more Satan opposes Christ, the more let us oppose him. He comes with great power, because he knows his time is short. His kingdom is on the decline; but while it lasts, he is making desperate sallies on the armies of the Lamb. It is no great wonder that he fights and wounds those who stray from the camp, and keep not close by the Captain's tent. I hope our glorious leader will heal the wounded, and secure the captive. You will yet see his arm made bare. Be of good cheer, dear brother, the cause is not ours, but God's. Let us endure all, that we may at last come off conquerors through him who hath loved us. I hope you have some causes for joy as well as grief. I trust, though one, or two, or three fall, the tens and twenties will stand their ground. O! do what you can to cheer them; tell them to watch the more,—to

pray the harder,—to walk the closer with God. With regard to myself I can say, the sun shines without all day long, but I am sensible of internal darkness. Well; through grace it shall be all light by-and-by. Yes, I trust you and I will be angels of light then,—all near the sun,—always in motion,—always glowing with zeal and flaming with love. O for the new heavens and the new earth, wherein dwelleth righteousness. O, what love and concord there.

Ballston Spa (N. Y.), Dec. 18th, 1847.

## LETTER FROM BRO. J. CUMMINGS.

Dear Bro. Himes:—I have now spent seven Sabbaths in Rhode Island,—three in Providence, three in Bristol, and one in Scituate, which closes my labors here for the present. At each of these places I have found a band of happy believers in Christ, who, notwithstanding all the high and low winds which have blown over them, are still awaiting the return of their King, and expect, through much tribulation, to enter the kingdom.

Whatever the result of this visit may be to the brethren in those places, I leave for them and a future day to decide; but to me it has been one of great interest. Since I entered the field, if I can judge correctly, I have never spent the same length of time with more profit to myself.

And now, brother, let me say to you, and to the friends in Boston and in the above named places, that you have my sincere and heart-felt thanks for your kind hospitality. May heaven reward you, and may the Spirit of God dwell within you. I pray that the Lord may direct your hearts into the love of God, and into the patient waiting for Christ, and sanctify you wholly, and preserve you blameless to his heavenly kingdom, when may I, with you all, be presented faultless, without spot, or wrinkle, or any such thing, before the throne of his glory, with exceeding great joy.

I start to-day to fulfil my appointments on my way home and to Canada. Yours in hope.  
North Scituate, Dec. 13th, 1847.

BRO. ALVA TENNEY writes from Hamburg (N. Y.), Dec. 18th, 1847:—

Dear Bro. Himes:—I fully approve of the course you have pursued in conducting the Herald, and I hope it may be sustained, and preserved in its purity from all questions that gender strife, and truly be an Advent herald while time continues. I am not at all disappointed at the mighty effort of Satan to divide and scatter, and, if possible, to silence the cry, "Behold, he cometh!" He who is to bind him and cast him into the bottomless pit. I hope you may receive wisdom and grace according to your day. Do not be discouraged at the roughness of the way; trust in the Lord, and he will sustain you. I am alone, having none of a kindred faith to associate with; therefore it is a great comfort to me to hear from my scattered brethren every week, and know that there are still a scattered few who are walking in the truth, and waiting for the return of the Lord.

BRO. JOHN LYON writes from Colchester (Vt.), Dec. 10th, 1847:—

Bro. Himes:—I have been a constant reader of the "Herald" since its commencement. I like its course in the main, and think it advocates the cause of God. I hope you will be sustained in your labors, and the "Herald" too.—It is what we need at this time. The tokens of the Savior's coming have been seen. Continue to proclaim the glad tidings of the kingdom. Whether the dead are unconscious or not, we know that at the resurrection we shall receive a crown of glory, if we endure to the end. Yours, waiting for redemption, through a coming Savior.

J. A. SHERMAN writes from Warwick (R. I.), Dec. 13th, 1847:—

I belong to no sect, nor ever did; but I am called a "Millerite," and for no other reason than because I take the "Herald." But you are called worse names than that, even by professed Christians. Most of the people here not only ridicule the Advent doctrine, but treat it with contempt. On one occasion, I inquired of a Baptist church member in this village the way to your camp-meeting in North Scituate. "A camp-meeting," said he, "it is a camp meeting,—a parcel of rank Millerites." He had just returned from North Scituate, and said he would not go to hear them. And this man is more than an average for piety of the religious part of this community.

BRO. ENOS NEWTON writes from Norwich (Ct.), Dec. 24th, 1847:—

Dear Bro. Himes:—I have been a constant reader of the "Herald" for about five years, and my mind ever has been deeply interested in it. It has often been to me like water in the desert. As there is no Advent preaching in this vicinity, I prize the "Herald" very much. Truly I feel like a stranger and a pilgrim in this lonely land, as I have no other means of hearing on the Advent question, and the state of the cause generally. I cannot but rejoice in its proposed enlargement, but am very sorry that I can do no more for its support.



## Summary.

Dennis McLane was killed while blasting rocks at the deep cut on the Worcester and Nashua Railroad, near the five corners, in Worcester.

An aged man, named John Hickey, of Newburyport, while eating dinner on the 25th ultimo, exclaimed that he was choking, and died instantly.

Diefenbach, the greatest surgeon in Germany, and probably in the world, died at Berlin of apoplexy.

Selden Braynard, at Brooklyn, New York, has been sentenced to five years in the state prison for forgery.

A servant maid of the chaplain was murdered in the palace of Queen Christina, in Madrid. Her head was nearly severed from her neck. The unknown assassin washed his hands in the head basin, dried them with the cambric apron of his victim, and then perfumed them with her eau de cologne.

On the 20th of November, William H., Elector of Hesse, died at Frankfurt, after a few days' illness. The deceased was born on the 28th July, 1777, and succeeded to the electorate on the 27th February, 1821. He is succeeded by his son, Prince Frederick William, born August 20th, 1802, and who, since 1831, shared the reins of government with his father.

A large brick house at Warsaw, Kentucky, was undermined by the late freshet, and fell down with a crash, burying in the ruins a man and two children.

Mrs. Rachel, aged about twenty years, wife of James P. Van Derwerker, of Northumberland, New York, committed suicide by cutting her throat with a razor. She had been married about three weeks. She was an amiable young woman, and a member of the Reformed Dutch church.

Week ending December 29th, six persons died in Deer Island hospital, 44 were discharged, 223 remained.

At Sandersville, Georgia, 21st ultimo, a rencounter took place between General Bostick and Doctor Barge, which resulted in the death of the latter.

The publication of the "Perfectionist," which advocated the licentiousness of the spiritual wife doctrine, has been suspended at Putney, Vt.

There have been more bears killed in Michigan the past season, than in any previous season. In Ionia county alone, upwards of 200 have been "laid to the land." One Indian killed twelve in one day.

We are glad to learn, that there is an evident improvement in the condition of Tutor Goodrich, and that there is a probability of his ultimate recovery.

It is stated by some statistical hunter, that the sum annually expended for bread by the population of Great Britain and Ireland, amounts to £25,000,000; while the money expended in distilled and fermented drinks, amounts to upwards of £50,000,000 annually.

We mentioned last Saturday the destruction of the Fitchville Mill by fire. Mr. Austin, the watchman, was in the building when the alarm was raised; he was so much shocked by it that he fell into a fit, from the consequences of which he had nearly recovered, when, on Sunday morning, he went to the window and looked upon the ruins of the mill, the sight of which so much affected him, that he was seized by another fit, and soon after died.—[Providence Journal.]

On Tuesday evening a young girl, an adopted daughter of Mr. Harvey Borthwick, one of the clerks in the Post-office at Albany, while asleep on a chair near the stove, accidentally had her clothes take fire. The whole of her person, from the knees upward, was most dreadfully burned, and no hopes are entertained of her recovery. She is about ten years of age, and an intelligent, active girl.—[Albany Argus.]

A boy about eight years old, son of Lawrence Hogan, of Waterford, was killed by the gravel train on the Worcester road, between Blackstone and Waterford, yesterday morning. The boy was walking on the track, and when the engineer gave the alarm, the boy being on a bridge, with no other chance to escape, laid down between the rails; the cow-catcher took him up and threw him on the rails, when his head was instantly severed from his body.—[Providence Herald.]

A member of the South Wales states, that he met a man on Harrison Avenue, Saturday night, minus his coat, hat, and sleeves to his shirt, and apparently in great pain and trouble. Upon enquiring the cause of his sad plight, he was told that two men met him on South Boston bridge, and after knocking him down, and after a hard-fought battle, they robbed him of his missing garments. If this is true, it is not the first instance of a similar character which has occurred on the bridge within a very short time.

Ten horses were burnt to death during a fire in the rear of Dolby's tavern, 261 Market-street, Philadelphia, on Wednesday morning.

John Rihl was so mashed to pieces in a rolling-mill in Philadelphia, that his remains could only be taken up with a shovel. He leaves several children.

An estimable gentleman of this city named Cobb, lately obtained a divorce from his wife, as she had deserted him to become the "spiritual wife" of a Mormon. She was a woman of high endowments, accomplishments, even, who had reared an interesting family of children, and whose only failing was, that she had allowed herself to be captivated by the ridiculous phantasies of the Mormon prophet.

The Statist mill belonging to the Mineral Springs Manufacturing Company, (Converse, agent), near Stafford Springs, Ct., was burnt on Sunday morning. A light was first discovered in the carding room about four o'clock, after which the fire spread rapidly, till the whole mill and machinery were destroyed.

Eclipses in 1849.—There will be six—four of the

sun, and two of the moon. March 5th, a partial eclipse of the sun, visible. March 19th, a total eclipse of the moon, partially visible. April 3d, eclipse of the sun, invisible. August 28th, another eclipse of the sun, invisible. September 12th, a total eclipse of the moon, visible; and on the 27th an eclipse of the sun, invisible.

The Nantucket Inquirer draws a discouraging picture of the prospects of the whaling business in that place. Since the year 1843, the whaling fleet has been diminished fifteen sail, by shipwreck, sales, &c. The voyages are said to be one-third longer than they were twenty years ago, and the number of departures and arrivals are constantly growing less.

In Agawam, an aged woman named Jencks was burnt to death, by her clothes taking fire.

The large cotton factory owned by Mr. Fitch, of Fitchville, Ct., was destroyed by fire on Thursday morning, with all its new and valuable machinery. The factory on the same site was burnt two years ago.

Selden Braynard was taken from Brooklyn to Sing Sing prison on Wednesday, in company with a colored thief.

Mr. McKinsty, deputy United States marshal, has arrested Edward Johnston, at Elyria, Ohio, for robbing the mail. Letters and post bills were found upon him.

Jesse Shank, a young lawyer, was killed by the wheel of a mill at Seneca, New York.

A serious accident befell Mr. William Vincent, of Edgartown, on the 30th ult. While leading his horse to the stable, the animal gave him a kick in the side, injuring him very severely.

President Bascom, in a letter to the editors of the Nashville Advocate, says that there is an intense religious excitement among the academic students of Transylvania University.

An affray occurred in Cincinnati a short time since, between two young men named John Cochran and Alexander Kelly, in which the former received a wound in the side from a knife, which caused his death on Thursday. Kelly appears to have acted purely in self-defence.

A large body of carbonate of zinc (calamine) has been discovered in Lancaster County, Pa. The ore, which had been pronounced lime, has been ascertained to contain 60 per cent. of zinc.

The barque Catalpa, that sailed for the Mediterranean with a number of missionaries as passengers, to spread the truth and speed the march of religion in foreign lands, had for part of the cargo some 40,000 gallons of rum! Thus the Catalpa goes forth to heathen lands, like Cato, "doubly armed"—and may say to the unbelieving Moslems, almost in the words of that worthy stoic, "bane and antidote are both before ye." We fear that the rum will be the means of destroying more than the missionaries, with all their self-sacrificing spirit and noble efforts, will be able to save.

The abolition of slavery in the Swedish island of St. Baris and its dependencies, was duly proclaimed there on the 9th of October.

In digging on the line of the railroad in Sanbornton, N. H., eight skeletons were found in a sitting posture, facing towards the east. It is supposed that the spot was once used by Indians as a burial ground.

A fatal explosion of the water boiler in Baltimore was caused by the pipes being frozen up with water, confining the steam in the boiler.

Farr, Powers & Weightman's chemical works, a block of brick buildings corner of Brown and Palm streets, were destroyed by fire in the night, the work of an incendiary.

A young lady, Rachel Ingle, while riding in a sleigh in company with a gentleman, along the bank of a creek in Butler County, Kentucky, was thrown out by the vehicle overturning, and dashed down the precipice amongst the projecting roots of trees, one of which penetrated her skull, and killed her almost instantly.

CEMENT.—Melt a little isinglass in spirits of wine, adding about a fifth part of water, and using a gentle heat; when perfectly melted and mixed, it will form a transparent glue, which will unite glass so fast that the fracture will be hardly perceived.

Psa. 68: 6—"God setteth the solitary in families: he bringeth out those which are bound in chains: but the rebellious dwell in a dry land"—in Bishop Coverdale's translation, in 1535, printed in Cranmer's of 1541, reads thus, in the old spelling—"He is the God that maketh men to be of one mynde in a house, and bryngeth the prisoners of captiuite, but letteth the rannagates continue in scarceness."

SPECULATION.—Mr. Hale, in a speech in the United States Senate, remarked:—

"In this day speculation is adventurous.—We venture to inquire into all the secrets of the material and spiritual world. The researches of geological science have penetrated the bowels of the earth, and have there found the materials by which it is essayed to prove that

"He who made the world, and its age revealed to Moses, was mistaken."

Nay, inquiry goes with adventurous flight to the very throne of eternity, and undertakes to scan the laws by which He who sits thereon governs his own actions and the world He has created."

"THE CRISIS, or Last Trumpet. An Antidote for popular public opinion, either in church or state. By Elisha Putnam. Albany: Published by the Author. 1847."

This is the title of a work of 320 pages, we have received from its author, who, we learn by the preface, has reached the advanced age of eighty-three, and written the work since he was eighty-one. It is devoted principally to a consideration of the prophetic writings, and advocates views similar to those of the literalists of England. The Appendix of the work contains various letters, written by the author, at different periods, on different subjects.

While we should not subscribe to all the views inculcated in the work, we think its influence will be decidedly beneficial; because it brings to view the near coming of the Kingdom of God.

"THE GREAT QUESTION: A Sermon preached at the Rowe-street Meeting-House, on Sabbath morning, Nov. 28th, 1847. By Nehemiah Adams, Pastor of the Essex-street church. Boston: Gould, Kendall & Lincoln, 59 Washington-street. 1848."

This is a sound and logical evangelical discourse on the great question, "Dost thou believe on the Son of God?" (John 9:35.) It is well written, and contains wholesome thoughts; and we should have been more pleased if the preacher had stated his belief respecting the coming of that same Jesus to reign on the earth.

"NEW YORK PATH-FINDER."—This is a semi-weekly paper, published in New York, by Howe, Holbrook & Co., for gratuitous distribution in the cars and steamboats leaving that city, on the same principle that the Boston "Path-finder" is distributed here.

"A KISS FOR A BLOW: or a Collection of Stories for Children; showing them how to prevent quarrelling." By Henry C. Wright. This is the title of a small book, which is for sale at No. 29 Cornhill, by B. B. Mussey & Co. It is designed to inculcate principles of non-resistance, and is a neat little book for children.

## BUSINESS NOTES.

L. Armstrong.—We credited A. Odell \$3 to end of v 14, \$1.75 cts. to T. H. A. to end of v 15, you \$2 to end of v 15, and \$6.47 on account. Is that right?

G. W. Carter.—We have received nothing since February last.

M. Shockey, \$2 for Bro. H.

T. C. Smith.—It was yours; we could not make out that the other had been received, but credited to \$73. You have now been credited, in all, \$7 since June, 1845; but we cannot tell whether you commenced the paper then, or your name was transferred from another book, without searching over our old books.

S. Sutton, G. Beckwith, P. Lamb, D. H. Flanders, D. W. Bates, J. Bird, J. Kelley, H. D. Gunnell, J. Covell, J. Shanklin, J. Knowles, I. N. Snider, L. Loveland, L. Wiswell.—Your papers will be continued.

D. C. Bushnell, \$5.—There is no other paper sent to Brighton, Iowa, from this office. Two dollars pays to end of v 14, two pays S. Borden to end of v 16, and one pays you to end of v 18.

E. Nye.—We have sent the Harps by Express.

Wm. Busby.—All right—marked free.

Dr. H. Van Tuyl.—What you paid to those persons did us no good. Nevertheless, we have now credited you \$950, to end of v 14, which we lose.

S. Hardy.—We can find no mistake, but credit you to end of v 14.

R. Boyd.—We have marked you v 14.

John Adams, \$2.—We cannot find your name. Where is your paper sent?

J. Stewart.—Your thus paying did not help this office. It should have been sent here.

P. Ailing, \$1.—We have credited you to end of v 16.

L. Bill.—We sent the book by Express to Auburn.

L. Crocker.—The last we received was in June. You are credited to 308.

L. H. Gladding.—We credit E. Gladding \$1 62, which pays only to end of v 18, as the two payments referred to were duly credited. We credit you to 250, and will send the paper.

J. Turner.—There is a letter here for you.

W. T. Moore.—We send you a tract on the subject, which answers your questions.

J. J. Strang.—We have sent the papers.

## DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$579 16

LUTHER GRAVES, of Williamsburg, Mass., stops his paper, owing 10 00

E. BURDETT, of Jacksonville, Ill., stops his paper, owing 7 00

Total delinquencies since January 1st, 1848. 17 00

## WEST INDIA MISSION.

A friend in Abington 2 00

BRO. HIMES.—I will try once more to have my Post-office address inserted correct in the "Herald." It is West Springfield, N. H.

HIRAM MUXER.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

## APPOINTMENTS.

The Lord willing, I will preach at Londonderry, 14th and 15th, evenings; Manchester, 16th, over Sabbath; South Reading, 18th, evening; Boston, 9 Mink-street, 19th, do; North Attleboro', from the 20th to 23d; Providence, R. I., from the 26th to the 30th; and North Scituate, and vicinity, commencing the evening of Feb. 3d. I will spend two weeks there, as the brethren may please to arrange.

I. R. GATES.

The Lord willing, I will preach in the following places, each meeting commencing (except at Athol) at 6 P. M.: Northfield Mountain, the 12th; Athol, 13th, at 1 P. M.; Montague, 14th; Ashfield, 15th, and 16th. R. V. LYON.

Providence permitting, I will preach in Landaff, N. H., Sunday, Jan. 9th; Sugar Hill, Sunday, 16th; Stratford, Vt., evening of the 19th; Tunbridge, evening of the 21st, where Bro. Eaton may appoint; East Bethel, Sunday, the 23d.

W. H. EASTMAN.

Providence permitting, I will meet with the brethren in Pittsfield, N. H., the 4th Sunday in January. And if the brethren think proper to make an appointment for Saturday evening previous, I will endeavor to attend.

T. M. FASSETT.

The Lord willing, there will be a Conference in the city of Providence, R. I., commencing Sunday, January 9th, and continue till Thursday evening, the 13th. Bro. Himes will be in attendance, and other ministering brethren, who can make it convenient, are also solicited to be present. Our brethren generally in this State, and neighboring towns in Massachusetts, we hope will be interested in this appointment. The Lord grant us his divine presence and power. Bro. Edwin Burnham will also be present. (By order of the church in Providence.)

O. R. FASSETT.

The Lord willing, I will preach in Salem Sunday, the 9th; Newburyport, evening of the 10th; Salisbury, 11th, do; Rye, the 12th, do; Portsmouth, the 13th and 14th, do; Southbridge, the 15th, do; Brimfield, the 19th, do; Three Rivers, the 20th, do; Granby, the 21st do; Cabotville, Sunday, the 26th.

W. S. CAMPBELL.

The Lord willing, I will preach at Richmond, Vt., Jan. 11th, 12th, and 13th; Montgomery, the 14th, 15th, and Sunday the 16th.

J. CUMMINGS.

The Lord willing, I will preach at Marlboro' the second Sabbath in Jan.

C. R. GREGG.

## BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Fallacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1-2 p. do; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Huldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 86 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 5.—"Wm. Miller's Apology and Defence." 36 pp. Price as above.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"A CATECHISM upon the Prophetic System of the Scriptures." By J. Scott, author of "Outlines of Prophecy," and "First Root of Popery," &c. Price, 62 1-2 cts.

"MY SAVIOR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ." By the Rev. John East, M. A., Rector of Groscombe, Somerset, Eng. Price, 50 cts.

## Receipts for the Week ending Jan. 6.

□ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

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